Exchequer Court Will Hear Property Case In April

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THE NEW CANADIAN

An Independent Weekly for Canadians of Japanese Origin

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Mountain Hermitage

By K. W.

YOUTH CONFERENCE . . .

A recommendation that all forms of racial discrimination and racist propaganda be outlawed by legislation was unanimously supported by 500 delegates to the recent Ontario youth conference sponsored by the Canadian Youth Commission. Among other recommendations of the Minorities Panel at the meet were support of efforts of French Canadian youth to eliminate economic inequalities; establishment of a Dominion-wide wage standard for all regardless of race; calling of a bi-lingual Quebec youth conference; endoration of the petition to admit war refugees; denouncement of anti-Semitism. The gathering was described as the "most representative youth conference ever held in Ontario" by chairman George Tuttle, who is national director of young people's work for the United Church.

POLICE BLOTTER . . .

A [illegible]-year old former Vancouver Nisei adrift from home made unenviable headlines in the Hamilton Spectator when he was sentenced to six months for breach of Selective Service regulations. Officials testified the youth though [illegible] capable at his work had held about 18 jobs since arriving in Hamilton and was in the habit of laying off whenever he felt like it. Previously he had [illegible] plead guilty in police court on two charges of forgery and uttering and sentenced to the Ontario reformatory . . . . . . From Montreal a Nisei correspondent sends us a clipping headed "Chinatown Frolic Gets Japs in Court" which recounts a celebration by three older men who landed up in the Recorder's Court on a charge of causing $5 damage to the Wong Ton Cafe. Our correspondent expresses the hope that "this kind of thing doesn't happen too often, especially among the older generation." There's no need to visit Chinatown, he writes, when uptown cafes like the Rice Bowl and Cathay provide a delicious cuisine with excellent service at reasonable prices.

FEMININE CRITIC . . .

Outspoken critic in the east on the Red Cross shoyu incident has been Montreal-born Betty Kobayashi, of mixed parentage, who created a sensation five years ago in a scathing denunciation of Japan's imperialist aggression in China at the Toronto National Youth Congress. Wrote Miss Kobayashi to the Montreal representative of the Security Commission: "The Commission would do well to help bring about unconditional surrender (of Japan) by uniting Japanese Canadians with all other Canadians to win the war this year, and not by arranging for the distribution of fascist goods from the enemies of our country."

ACROSS COUNTRY . . .

[illegible] of fascism switches the [illegible] automatically to the city of [illegible], from where the Canadian [illegible] reports an unofficial Ku Klux [illegible] threat to Japanese Canadians [illegible] the streets. The editor of [illegible] Forks Gazette reports [illegible] beautiful little city [illegible] an observation [illegible] swallow, to say the [illegible] . . . . A lengthy [illegible] [illegible] the Japanese [illegible] come to an end in [illegible] papers, the Journal and the [illegible] Chas. H. Huestis, [illegible] been a doughty champion [illegible] tolerance against all comers [illegible] is that so many people [illegible] the infection of Hitler [illegible] with their blood rather [illegible] their heads," is his parting [illegible] . . . . Two B.C. girls [illegible] registered nurses in Mani[illegible] response to a report by Rev. [illegible] not long ago. Of all professions [illegible] workers among the Nisei, the [illegible] are regarded most widely with [illegible]

Eastern Farms Best Outlet For Family Movement

OFFER SECURER LIVING FACILITIES SAYS REPORT; INDUSTRIAL DEMAND SLOWER

VANCOUVER, B. C.—Agricultural work on eastern farms is clearly emerging as the chief outlet offering good relocation opportunities for Japanese evacuees at the present time, B. C. Security Commission placement officials reported in a survey this week.

An ebbing tide of war production has reduced the demand for manpower in manufacturing industry, and is having similar effects in many of the service occupations in the cities, it was reported. The chief continuing demand for industrial workers is in basic industries such as pulpwood operations in northern Ontario.

POSITIONS ON FARMS

Farming communities, on the other hand, are still far short of requirements and applications for farm workers are making up the bulk of requests for manpower placed with the Security Commission. Especially is this true of southern Ontario, where specialized production such as in fruit orchard and nursery lines create a demand for seasonal workers.

This, as pointed out in the survey, is a fortunate development, since the [illegible] placement problem now has to deal with family units living in former B. C. housing settlements. Their placement in eastern cities is a very difficult task, owing to the [illegible] [illegible] to the relatively high cost of supporting a family in the cities and the extreme housing shortage which exist in all the larger centres.

On the farm, however, housing is provided and foodstuffs which are so important to families with growing children, are more easily obtainable.

BEST FOR FAMILY RESETTLEMENT

"Actually, there is no better way for a family to proceed east than to orchard work in Southern Ontario," placement officers reported. "The work is not too difficult, living accommodations are good and the salary is excellent."

Those looking toward the unsettled conditions of the post-war period also believe that country districts offer a better chance for security than many of the urban centres, where the demand will be not for manpower but for jobs once the war is over.

However for those who do wish to relocate in a city centre, farm placement may be a convenient stepping stone, the survey says.

"During the summer months the family can become acclimatized to the east, and for those who wish to find employment in the cities for next winter, there is the opportunity for them to make inquiries in this connection," it is pointed out.

A large percentage of those now employed in the cities have followed this procedure with the result that the

(See "RELOCATION" P. 8)

Kelowna Orders:

"KEEP OFF STREETS"

KELOWNA, B.C. — An unofficial group of Kelowna citizens have pointedly "advised" the Japanese in the Kelowna district who number about 700 to remain of that city's streets except on necessary business.

The reaction in this part of the Okanagan to Japanese atrocity stories is said to be cause of the advice. The Kelowna Japanese generally have agreed to act on the warning and it is believed there is little possibility of an organized protest.

The advice was given to leading Kelowna Japanese at a recent meeting of white Kelowna residents, and B.C. Police and R.C.M.P. representatives. The Japanese were called into Kelowna to attend the meeting.

Japanese included in the "unofficial" warning are 200 former Coast Japanese farmers, and another 500 "old-time" Japanese who lived in the district before the war.

The suggestion was made that the Japanese appear in Kelowna only on Mondays when those required to report to the R. C. M. P. may do so and others may shop.

All live within 25 miles from Kelowna but up till now have been appearing in the city every day.

Collins Declares Manitobans Have No Labor Worries

VANCOUVER, B.C. — Manitoba sugar beet growers need not fear loss of Japanese labour, because any movement of such workers is on the understanding that they return for beet work in the spring, George C. Collins, head of the B. C. Security Commission said last month.

He was commenting on a statement by Herbert Sulkers of Winnipeg, before the annual meeting of the Manitoba Co-operative Sugar Beet Growers Association that some Manitoba growers had been forced to abandon their plantings through transfer of Japanese labor to other employment.

"Many Japanese have been moved to Ontario," Collins said. "Women have gone there as domestics and men have gone into logging camps. But this is on the distinct understanding that they return to sugar beet work in the spring. I don't know under such circumstances, why the Manitoba growers should feel any alarm."

Evacuee Owners Seek Decision To Confirm Right To Hold Land

VANCOUVER, Feb. 12.—Federal Government powers to order compulsory sale of Japanese-owned property on the Pacific Coast will be tested before the Exchequer Court at Ottawa in April, the Canadian Press reported yesterday.

J. Arthur MacLennan, Counsel for an organized group of evacuee Japanese now detained in British Columbia camps, said today he will leave for Ottawa on April 1 and hearings will be heard soon after.

Following the Exchequer Court decision, the test case will then likely be carried to the Supreme Court of Canada, said Mr. MacLennan.

"If the Government loses the case they will likely take it to the Supreme Court, and [illegible] we will take it to the highest court, provided the Japanese want it," he said.

Whether the several hundred properties already sold must be returned to the Japanese owners, should the Federal Government lose, may also be decided by the Exchequer Court.

Three properties about which the suit will centre are in the names of a Japanese national, a naturalized Japanese and a Canadian-born Japanese.

The properties in question, however, have not been sold. Sale of these was ordered held up by the Federal Government because they were under litigation.

LIFE Features Photo Of Blinded Nisei Veteran

Life magazine in its Feb. 7th issue carries a full page photo of an American hero.

He is a Japanese American veteran of the Battle of Italy, Yoshinao Omiya, 21-year old Hawaiian-born member of the 100th Battalion. In the picture he sits on a hospital bed in Charleston, S. C., over both eyes.

Private Omiya will never see again. Says Life in its writeup headlined "Blind Nisei—An American hero loses his sight at the crossing of the Volturno":

"When the Fifth Army crossed the Volturno River in Italy Oct. 13, a column of American born Japanese was near the front. Fourth in line was a 21-year-old Nisei named Yoshinao Omiya, called "Turtle" by his friends because he was so slow. His parents came from Japan, but Yoshinao was born in Honolulu. It was there that he went to school and there too, just before Pearl Harbour that he was inducted into the Army. In Italy he was a member of a U.S. machine gun squad and it was his duty to carry the tripod. Suddenly the leader of the column tripped over a booby-trap wire. The resulting explosion blew out one of Yoshinao's eyes and damaged the other . . . . . Doctors have told him that he will never see again."

Press Interprets B. C. Throne Speech

'Going Home' To Be Tough Task

Liberal Politico Flays CCF Principle of Common Ties In Labor

VANCOUVER, B.C. — While the CCF party in British Columbia insists that it represents labour in this province, the policy of the party, in the Japanese question, does not coincide with the attitude of organized labour, Major Dick Burde, former M. L. A. charged last week.

Mr. Burde, speaking at a meeting of Division 4, Vancouver Centre Liberal Association in Masonic Hall quoted statements by Angus MacInnis in Commons as favouring not only the return of the Japanese to B.C., but would give them the franchise as well.

One of the points raised by the C. C. F. is the loyalty of the Canadian-born Japanese to Canada. Mr. Burde said, yet in his experience he had found the Canadian-born members of the race far worse than the other members who did [illegible] they were told when they were [illegible] to do it.

Shortly before Pearl Harbour, he continued, 300 Japanese [illegible] subversive [illegible] Japan.

Evacuees Must Rebuild Entire Economic Basis In Coastal Region

VANCOUVER, B. C.—Japanese evacuees must reorganize their whole lives if they return to the protected area after the war, it was indicated by Premier Hart in the throne speech debate in Victoria, as reported by the Vancouver Daily Province this week.

Virtually every boat previously owned by Japanese is now in the hands of white owners, almost all Japanese businesses have been sold, and Premier Hart announced that much of the farm land owned by the Japanese in the Fraser Valley have been taken over for use of Canadian veterans after the war.

More than 700 farms, most of them Japanese properties in the care of the Custodian of Enemy Alien Property, have been acquired in the Valley, an official of Soldier Settlement of Canada said. The purchase of the land was begun a [illegible]. The larger pieces of this land which lies on both banks of the Fraser have been subdivided so that the average property will total ten acres.

Bulk of the [illegible] is in the Maple Ridge area. [illegible] be held until demobilization at which time servicemen who qualify [illegible] apply.

The Japanese [illegible] obtained for the [illegible] settlement were purchased through the custodian.

120 Men Still On Job

Will Finish Jasper-Blue River Highway

OTTAWA.— The bridge over the Thompson River on the Jasper-Blue River highway is nearly completed and the engineers expect [illegible] 120 Japanese will work [illegible] through the winter and spring [illegible] [illegible] to complete the last [illegible] [illegible] Anderson in a dispatch [illegible] week.

Federal Government engineers are [illegible] certain when the last [illegible] [illegible] of the highway which the Japanese workers are tackling now may be completed or when the highway will be open for anything but emergency traffic. Opening of the road for general traffic is doubtful because it has been constructed [illegible] a road to meet possible military emergency. There are [illegible] to be legalized and many [illegible] to be cleared up.

The emergency [illegible] dominated some months [illegible] by fading as a result of [illegible] war fortunes in the North [illegible]. The general opinion seems to be that the road will remain an emergency project until after the war.

Federal engineers have [illegible] the Jasper-Prince George projected highway. This work was projected when there appeared to be every chance that a good number of Japanese would be available. This labor has not materialized and the work has not been started. The supply of labor is up to the B.C. Security Commission and the labor department.

[illegible] or more in Tashme, Greenwood, Slocan, New Denver, Sandon, Kaslo, Revelstoke, B.C.; Lamont, Alta.; Regina, Sask.; St. Boniface, Man.; Hearst, Kirkland Lake, Guelph, Port Arthur, Toronto, Ont.; and Montreal.

American Soldier Awarded Silver Star for Gallantry

WASHINGTON. — The awarding of one of the army's highest decorations, the Silver Star, to a Japanese American soldier was announced recently by the War Department.

The soldier, Staff Sergeant Kazuo Kozaki, was awarded the Order of the Purple Heart, as well as the Silver Star, for gallantry in action. Sgt. Kozaki received the decorations in October of 1943.

Sgt. Kozaki is the first Japanese American to win the Silver Star.

Jailed on Assault Charge

NELSON, B.C.—A Slocan Japanese was sentenced this week to one month in Nelson jail by His Honor, Judge W. A. Nisbet in County Court when he pleaded guilty of common assault against Fred Ayson, B.C. Security Commission Assistant Supervisor. The alleged assault took place Jan. 22.

The New Canadian

P. O. Drawer A Kaslo, B. C.

An Independent Weekly Organ Published as a Medium of Expression Among the People of Japanese Origin in Canada.

Tom Shoyama — Editor & Publisher
Takaichi Umezuki — Japanese Section Editor

Staff
Tsukane Mayeda Frank Moritsugu Junji Ikeno

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The Japanese Section

A recent issue of the St. Thomas, Ontario, daily newspaper, The Times-Journal, devotes an editorial of some length to The New Canadian, quoting from an interpretation in these columns of the results of a Gallup Poll on the post-war deportation issue. While quoting apparently with reserved approval, the editorial goes on to point out that four of The New Canadian's eight pages are published in the Japanese language. Placing an understandable emphasis on the necessity for all those of Japanese origin to learn English as a prerequisite to Canadian citizenship, it suggests that this newspaper "should drop the Japanese presentation of news." The Time-Journal does not want to see duplicated on a miniature scale the maze of problems which has arisen in regard to Canada's French-speaking population largely because of a language and cultural tradition from an era of 200 years ago.

The view advanced by the southern Ontario paper is no new one. It has arisen before, and arises now we think, chiefly through a misunderstanding of the purpose and function of the Japanese language section of this newspaper. Emergency conditions led some two years ago to the abandonment of our original all-English format, and the introduction of a Japanese section. And while these have abated to a considerable extent, very practical considerations demand the continuance of the foreign language pages.

The Japanese section we might explain in brief, is almost completely a parallel translation of the material published in English. The non-Japanese reader can feel he is getting practically everything even if the inside pages are beyond him. The possibilities of subversive material ever creeping in are effectively guarded against not only by our own editorial convictions, but also by the fact that all material is passed upon by government press censors before publication.

It should be stressed that the Japanese language pages are printed not for the Nisei who have made their way into Ontario, but almost solely for the benefit of the first generation Japanese immigrants. Few of these older people have ever enjoyed the opportunity to escape from an unending routine of hard manual toil to acquire a reading knowledge of the English language. In the confusion, the uncertainty the rumour and indecision that attended their wholesale uprooting and the complete collapse of their settled and ordered world, the Japanese pages of this newspaper met a real need. Today, in the no less difficult time of adjustment to vastly changed conditions, of separation from familiar friends and surroundings, and of adapting ideas, concepts and beliefs to a new world, this newspaper is still trying to meet very real needs both through its English and Japanese pages.

In actual fact similar needs are responsible for the publication in Canada of 75 weeklies in 10 different languages. Of these The New Canadian is only one. Most of them are printed in various European languages, and their function has been recognized by the Federal Government to the extent of supplying editorial aid through the National War Service.

It may, indeed, be argued theoretically that the sooner all foreign-born Canadian learn to speak, read and write English, the better for themselves. But it is a task easier said than done. In the meantime, The New Canadian, along with other language papers, will have to continue to work for a broader Canadianism among its readers with its most efficient tools. If "democracy" and "fascism" are words grasped only with difficulty by a large part of our readers, the same concepts in the Japanese language may well serve a very real Canadian purpose.

As a brief editorial message to our second generation readers, we might point to the interest taken by The Times-Journal in the question. It should encourage them to know that a part of the responsible public press in the eastern provinces recognizes their democratic claim to equal citizenship and is anxious that they do all in their power fully to qualify themselves for it.

High and Low

By R. I.

Room Hunting 3

(Part three and the final one in this series on "Room-hunting" in the wilds of the east. Right and perseverance conquers all. And our Faith in Humanity is restored.)

No matter how good it was, this telephone system did not get us anywhere. We had to tramp the streets. We met the usual "brush-offs." Sorry, just been taken. We rented it yesterday. Taken this morning. Often in our wanderings we saw many "Rooms For Rent" signs. We knocked at every one. Sorry, taken. We usually gave a very pointed look at the card. Too bad you didn't take your sign down. We cussed to ourselves as we left. I bet they did too.

One night as we walked the streets, Pardner remarked: Just suppose a sign went up as we were walking by. We knocked and they answered, Sorry, just been taken. Wouldn't it be a laugh! We thought it was a huge joke and howled in the middle of the street and Hamiltonians wondered at these two funny Japs grinning away at each other.

We saw some rooms. Dirty, worn-out furnishings—it made us feel very forlorn to see them. We kept a note of them however and discussed the pros and cons of each address with great vigour till late into each night. It was a great life!

The situation became more and more acute. Related sadly our landlady, I was making a dress for a neighbour down the street. Today, she came and cancelled it. When I meet my neighbours on the street, I wait for them to speak to me.

We continued our search. One night as we tramped the streets it began to snow. Never in the short history of evacuation did two Nisei feel more down at heart than we two. But it was a great life! We weren't asking for sympathy from anyone. To bolster our sagging morale and our confidence in society in general, we saw a movie one night, "Random Harvest." It was a drowsy picture as far as I was concerned. I noted, however, in the Liverpool scene, Ronald Colman's raincoat was short in the sleeves so that his coat cuffs could be seen. Mine are too, but since it's good enough for Ronald Colman, I suppose it's good enough for me. Another night we took in another movie, "The Human Comedy." It was a wonderful picture. We went to sleep dreaming of Ithaca, of Homer, of Marcus, of Ulysses—or high school, of the church, of the library of Ithaca. It seemed like heaven.

As days passed on and still we remained at 222 without further prospects, we began to consider other ways and means. Why not unfurnished rooms, we began one night. Let's see. Taking a pencil in hand we figured the whole thing out. Three rooms at fifteen dollars per month. Furnishings... let's see—one hundred dollars. For two rooms we have to pay thirty, so we will be saving fifteen a month which would make us even in about seven months. In moments of glory we thought of furnishing one room and taking in a roomer at fifteen a month. But when it came to the question of who would make the rooms or change the sheets, put up the curtains, we ran into a hitch. We surveyed some unfurnished rooms, one by candlelight. It wasn't so promising.

But all our worries came to a sudden end. An ad appeared in the paper one day that was made for us. Our landlady phoned. We were "accepted". We moved in one snowy day—and now we are "living happily ever after" as of this Christmas with even a bright Christmas wreath in our window. As a postscript we might add that we sent out greeting of the season to the landlady of 222 and I passed my Botany 10. It's a great life!

NOTICE

If you receive a notice of expiration of your subscription when you have already sent your remittance, please disregard the notice, because it may have crossed in the mails.

Eastern Comment on the New Canadian

. . . But an important fact to note about this newspaper (THE NEW CANADIAN) is that four of the eight pages are printed in Japanese. The advertisements are also printed in English and Japanese.

The point we would note about this is that if the purpose of The New Canadian is to Canadianize the Nisei and make them acceptable to the great majority of the people of the Dominion, the sooner they all learn English and "forget" the Japanese language if they know it at all, the better for themselves. Presumably the reason for publishing half the paper in the Japanese language is because there is a large percentage of Japanese who do not know English and are not taking the trouble to learn, hard although we admit the English language is. Those who do not understand English will only read Japanese literature and some of it may be distinctly subversive.

There are many Japanese in this area who have been given jobs and are well treated. There has been no discrimination against them. But we believe that in the interest of the "new Canadians" The New Canadian should drop the Japanese presentation of news. The people of Canada do not want the Japanese in Canada to develop into another "Quebec," where the French-speaking population have made something of a national nuisance by stressing their traditions handed down to them from an era that came to an end nearly 200 years ago.

On Interior School Papers

EXTRA! READ ALL ABOUT IT!

A clatter of small juvenile feet, the slam of the front door, and:

"Mommy, look what I got!" excitedly as Marina comes home from school. She waves in her hand some mimeographed sheets stapled together—titled possibly "Navy and White Waves" or "The Breeze". This is a red-letter day in Marina's (and all the other students at her school) life because the school paper's out.

One of the many projects that has become an accepted and welcome part of the interior settlement school routine is the school paper. In their attempts to make ill-equipped and primitive schools exciting and pleasant for evacuee students the older Nisei who are in charge of the teaching have wracked their brains and thought of the house systems, many different clubs, merit system, and many intra and extra-school activity.

The paper has become a record of all this activity. It is to be said that many years from now these duplication - processed sheets will be be a part that counts in evacuation history.

Take for instance the Kootenay Lake School (Kaslo) publication. It is called "Navy and White Waves". This prize-winning title was suggested because of the school's peculiar situation on the lake. The maiden issue made its appearance in October of last year and messages from the school heads, writeups and reports on various school happenings, sport columns, teacher personals, gossip columns, and literary efforts were on the bill of fare dished out by editor Takiko Suzuki and her trusty crew headed by assistant ed Yutaka Atagi. The Valentine issue this week shows an eight-page number with an appropriate cover by Sam Miyashita.

An example of evacuee adaptation to ghost town conditions is shown in a piece culled from the first issue describing the school:

"Our school building used to be an old hardware store owned by Miss E. Giegerich, however, it has been converted into a very modern public school.

"The school itself consists of the principal's office, eight classrooms and the music room. Some of the desks have been newly built but some of them are old desks given to us.

"A good choice was made in selecting this building for our school because we have a very beautiful view of the Kootenay Lake. Recently the P. T. A. got together and made a splendid playground for us.

"We have one hundred and eighty-seven students attending this school. Also a staff of nine teachers (now eight) and the principal."

The largest centre, Tashme, early showed its worth with an eighteen-page periodical. "Tales from Tashme." This journalistic effort has already been reviewed in these pages and it stands high in ghost town paper ratings.

Lemon Creek School's contribution to the world of the press is the "Scholastic". This four-page regular school sheet is under the hand of editor Osamu Nishimura with Michiko Ishii capably assisting. High point of this publication is the neat make up and orderly reports and club writeups. The "Scholastic" Christmas issue is noted for some outstanding cartoon work by "Gabby" — Noboru Matsuba.

Reports on the LCS merit and demerit system, the assemblies and personals in verse are outstanding features.

"The Breeze" is the newspaper of the Bayfarm Pine Crescent School. The editorial staff of this cheerful paper is unknown owing to some unprecedented modesty (or lack of space) resulting in the publications board remaining anonymous. The Christmas issue of the Breeze is resplendent with the work of a capable art staff plus stories, teacher closeups and many advertisements from local business men.

Local pride manifests itself in a short bit of blank verse tucked in a corner of the gossip page:

Excellent site,
Magnificent spacious building,
100% kind-hearted teachers,
Ever co-operating students,
Well, you guessed it,
PINE CRESCENT SCHOOL!

Probably the most popular feature of these papers is the gossip columns. There the love lives and the impromptu sayings and doings of school personalities are subtly—or otherwise—brought to light. Par exemple:

"We wonder why the tall, dark and handsome boy in Grade VIII always walks around with a smile on his face—is he thinking of someone?"

"Who is the girl who said, 'Gee, I didn't know he was that cute until I saw him all dressed up at the Halloween party.' ?"

Teachers have their weak moments too—and often these seem to have been filed and ultimately recorded for posterity in these all-knowing news-sheets:

"Mr. U.: That's a good answer but how about some more meat on it, aye?"

* * *

"Miss S.: Sam, turn around before you get a stiff neck."

* * *

"T.: Were all these things lost? Miss F.: No, they were all found."

And to round it off, here's an account of a class skating party by a grade eighter:

"Merrily we hiked up the slippery way to Mirror Lake one fine Sunday day. The Boys were no gentlemen because they didn't carry any bundles but I guess you couldn't help it because it's Leap Year.

"The skating started immediately and the Sonja Henies and the B—— M——'s skimmed the ice while the greenhorns did their usual spills. Oops-a-daisy there goes George right flat, trying to do too much fancy skating. Playing tag was a laugh. (Too many people cheated Miss S.) [illegible]"

『用事のほかは町に出るな』

「日本の捕虜迫害」の報道の反響で

ケローナの白人市民の一團が日本人に警告

(ケローナ發)ケローナ市の白人市民の非公式な一團はケローナ地方に在住する約七百名の日本人に對して必要なる用事がある以外には町に出ない方がよいと警告した。之は日本が聯合國の捕虜に對して迫害を加へてゐると云ふ報道があつたのに對するオカナガン方面での反響からであり、日本人側でも大体之に贊同して取立て、抗議をするやうなことはあるまいと見られてゐる。右は最近ケローナの白人市民で州警察、マウンテッドポリスの代表者が會合して日本人側からも代表者を招いて警告を與へたのであるが、日本人は元から居た五百餘名も避難から移動した二百餘名も双方を含むものであつて、ポリスへのレポートや買物以外には町へ出ない方がよいと注意されたのである。

(ニウヨーク發)東京發の國内放送ラヂオはアジア省次官山本熊一が議會に於て「支那に於て抑留されてゐる聯合國人に對しては道德的なる根本精神に從つて適正なる取扱ひを與へて居り戰爭中に於ける取扱ひよりも寧ろ寛大なる處置をとつてゐる」と述べたことを傳へ、又其後のラヂオ放送は、日本軍當局は決して捕虜に對し殘酷なる扱ひなどはせず、常に正義と人道に即したる道義を根本として戰爭を遂行してゐるのであると述べてゐる。

百廿名就働

グルーリヴアー方面 道路工事に

(オタワ發)ジャスパーとブルーリヴァー間のハイウエー工事には今や約百二十名の日本人が就働してゐるが、領政府では殘つてゐる三哩のギャップが何時になつたら完成するかと云ふ見當を持つてゐないやうである。最近の報告ではトンプソン河の橋梁は完成し、工事監督の方では日本人が冬から春にかけて働き殘つてゐる部分を完了するだらうと豫期してゐる。しかし此の道路は最初軍事的緊急に備へるために計畫されたのであるから完成しても一般の交通に充てることになるかどうか疑はしく、殘る道交叉點其他色々を解決しなければならぬ問題があるのである。

春になれば

農地にかへる筈

(晩香坡發)先般のマニトバ州ビート耕作者組合總會で、移住日本人が他の方面に轉職するのでビート耕作者の中には耕作を中止しなければならぬ者もあると主張されたことに關してビー・シー・セキュリテー・コミッションのコリンス氏は「移住日本人が冬季中他へ働きに行くからとて春になつたらビート耕地に歸つて來るのだから心配せぬでもよい」と述べ「多くの日本人がマニトバ州からオンタリオ州に働きに出かけ、婦人は家庭働き、男達はロッヂングキャンプに行つてゐるが、春になれば農地へ歸來するといふ諒解のもとに出かけてゐるのであるから、マニトバ州のビート耕作者が心配する譯はないと思ふのである」と説明してゐる。

一ケ月のゼール

(ネルソン發)スローカンの一日本人住民一月廿二日セキュリテー・コミッション事務所のエイドン氏を殴打したかどで二月八日當地の裁判所で一ケ月の收監に處せられた。

ニューデンヴァーの病院

文庫を設置、書物の寄贈方を希望

(ニウデンヴァー發)當地のサナトリアム(結核療養院)ではクリスマス資金の寄附金が豫想外に多くて殘金があつたので職員たちは入院患者のために文庫を設置することになつた。しかし入院患者の中には年配の行つたものが相當にあり日本語の書物を要求してゐるのであるが之がなかなか手に入らない。そこで一般に訴へて「他へやつてもよい」本や雜誌なぞを持つて居る方から寄贈を乞ふことになつた。カストディアンに預けてある分でも手離せるものがあつたら寄贈方を希望されてゐる。日本語のものと共に英語の本や雜誌類をも求めてゐることも勿論で、之についてはセントリオールの大竹フランク氏から「リーダース・ダイゼスト」を、ニウデンヴァーのモーガン氏からは「マクリーンス」をそれぞれクリスマス・プレゼントとして毎月送つて貰へる事になつて居り寄贈されてゐるニューカナディアン紙と共に文庫におさめて患者の供覽にあてゝゐるが、發表がおくれたカズローの日系人一同からの寄附金二十二弗五十仙(文庫費金に充てる)に對する感謝と共に廣くお願を申述べる次第である。

カズローの赤十字支部で

在住日本婦人の一層の協力を求む

(カズロー發)カズロー赤十字支部ではミセス・ウエブスターをコンヴィーナーとしてタイルド(よせん)をつくつて居り在住日本人婦人も毎木曜日の午後と夜に數名づゝ參加して手傳つてゐるが、右のよせんをつくる材料の布れの裁ち屑が不足してゐるので一般からの寄贈を求めてゐるので持合せてゐる人は(どんなに小さくてもよい)ウエブスター、下高瀬、柴田兩夫人まで届けて貰ひたいと希望されてゐる。又會長のローズ夫人は更に多くの日本人婦人が此の赤十字の事業に參加して自宅での編物その他を手傳つてくれるやうにと切望してゐる。

五十八名の日系軍人叙勲

(ワシントン發)吉崎一雄曹長は米陸軍の最高名譽たるシルヴァー・スター勳章を授與された旨陸軍省から發表された。日系米兵中シルヴァー・スター章を得たのは同曹長が最初である。尚イタリー戰線で奮戰中の步兵第百大隊の勇士五十九名は名譽ある勳章紫色名譽章を授與されたが其のうち五十八名まではハワイ出身者で、他の一名がカンサス出身の米人中尉である。紫色名譽章は米國最古の勳章で米國獨立戰爭の際ワシントンが戰線で名譽の負傷兵に授與した歷史的のものである。

○

雜誌「ライフ」二月七日號はイタリー戰線で兩眼を失つた日系勇士大宮稔直君(二四)の一ページ大の寫眞を掲げて同君が負傷した模樣を紹介してゐる。

○

二月七日發行のタイム誌は殆んど一ページに亘つて日系米軍人勇士黑木曹長のことを書き「黑木曹長が再び戰線に出征できる場合、彼は太平洋戰線に出たいと言つてゐる」と記してゐる。

○

アメリカの日本人に關するいろいろな數字――

△米國内の日系人數　二八五、〇〇〇
△米本國内同　一二七、〇〇〇
△沿岸よりの移動者　一一〇、〇〇〇
△日系軍人數　九、〇〇〇
△インターンされた者　一、八〇〇
△ツールレーキ收容者　六、〇〇〇

(加州パサドナ發)最近當地で演説した米政府のマイヤー轉住局長は「日本軍部打倒の熱意に於て自分は人後に落ちるものではないが併し日系米國市民に對し不公正であつてはならぬ。彼等の七十五パーセントは日本を一度も見た事もない者であつて、彼等の米國に對する忠誠を疑ふ如きは自から米國の政治組織と米國の學校教育に對する信條を缺くものであるのだ」と主張した。

米海軍の千島攻撃

(ニウヨーク發)東京發のラヂオ放送は、春になつたら米國軍が千島の北端に上陸を企てるであらうと日本では見てゐる旨を傳へてゐる。「讀賣・報知」紙は北太平洋に於ける米國海軍は最近增強され空輸による部隊も含んでゐる筈と書いてゐると云ふ。

(米軍艦は最近日本の千島列島北端のパラムシロ島を二十分間に亘つて砲撃したと發表してゐる。)

○

(ニウヨーク發)バタヴイア發の日本語ラヂオ放送は、京都、横須賀などの或る地域は空襲準備のために部分的エヴァキュエーションが發令されたと報じてゐる。之れより先き同じやうなエヴァキュエーションは東京、大阪、神戸、名古屋等にも實施された。

○

(スイス國バーゼル發)イタリー國境附近からの情報によるとローマ駐在の日本大使館は「來るべき事態にそなへて」ローマ法王廳のあるヴァチカンシテーに移轉しローマ在住の日本人の殆んど總ては同地を撤退したといふ。

結婚

▲トロント市在住の滋賀縣人前田儀三郎氏長女光子孃と同縣人大野恒藏氏三男辰男氏とは汐崎文七、大野恒雄兩夫妻の媒妁により一月廿三日同市合同教會にて結婚式擧行後大野氏宅にて披露宴を催した

▲レモンクリークの和歌山縣人小山利員氏と同縣人濱出喜代子孃は下村重高、柴田初藏兩夫妻の仲介にて二月五日片津開教使司式の下にレモンクリーク佛教會にて結婚

●訂正　一月廿二日の紙上サンドン通信結婚記事中新屋新助氏とスローカンの高松多子孃が結婚とありしは新屋氏長男靜男氏と高松孃が結婚したのである

出生

▲ウイニペッグの菅ハリー氏夫人は一月十日セント・ボニフエース病院にて男兒を出産母子共健全でアンドルー・重美と命名▲マニトバ州センドピアーの有隣三代藏氏夫人はウイニペッグ市グレース病院に於て一月十九日女兒を安産ルース・正美と命名▲カズローの川場登美雄氏夫人は二月三日カズロー病院にて男兒を出産、雪雄夫と命名

消息

▲カズローの清水牧師の郵函は五〇七に變更された

死亡

▲カズローの吉田國光氏母堂ワカ氏(八九)は二ケ月ばかり病臥中だつたが二月五日死去、七日合同教會に於て清水牧師司式の下に葬儀を執行した。同氏は今から五十一年前に渡加しステヴストンに居をかまへて子供を日本から呼び寄せ移動するまで同地に居た人で曾孫が九人あり。パイオニアの一人で日本人間の最高齢者だつたらう。

本紙援助を感謝

▲サンマーランド二世クラブより十三弗五十仙▲テレー青年會の募金四弗三十五仙▲スローカンの平野由利子氏(結婚記念)▲ウイニペグの菅ハリー氏(男兒出產記念)▲ケローナ、香古陽美氏より夫々ニューカナディアンの維持費金にとご寄附下さいましたことを紙上で厚く御禮申上げます。

ニューカナディアン

熊本縣人高本末五郎氏の住所御存じの方は御一報を乞ふ

田代熊治

[illegible]

日本藥品類の

メールオーダーに應じます

▲腦病丸▲胃散▲婦人藥▲眼藥▲救命丸▲萬病散▲小供の萬病藥▲虫下し [illegible]

●良藥見本類 ●山崎化學商會特製 [illegible]

平澤竹夫郎

T. Hirasawa

c/o Mr. Paul K. [illegible]

Welling, Alberta

茂左エ門 [illegible] 一月二十三日死去仕候 [illegible] 一月二十九日

[illegible]

ワカ儀自宅に於て療養中の處二月五日 [illegible] 二月八日

[illegible] 親戚 友人一同

ニューカナデアン

在加日本人の爲の獨立不偏の週刊紙

購讀料 一部十仙 一月四十仙 前金六ケ月二弗 一ケ年四弗

編輯兼發行者 生山國人
日本文編輯者 梅月高市
社員 前田一東
同 森次晃
同 池野順次

社說

市民たるの第一要件

カナダの國語たる英語を學べ

オンタリオ州セント・トーマスで發行されてゐる日刊新聞タイムス・ジャーナル紙は、最近その社說に於てニューカナデアン紙に關して論說を書き、ギャロップ輿論調査所の戰後日本人送還問題に關する本紙の所論を引用し、とくに控へ目にではあるけれども之を是認してゐる。しかし同時に、ニューカナデアンが八頁のうち四ページを日本語で印刷してゐることを採り取り上げて論じ、先づ日系カナダ人がカナダの市民となるべき第一要件として英語を學ばなければならぬことを力說して『日本語ページを廢止』すべきであると提議してゐる。タイムス・ジャーナル紙はカナダのフランス語を話す國民の問題を小さくしたやうなものをモウ一つ起したくはないといふのである。

此の問題は何も新しいことではない。以前にも起つたことであり今でもあることだと思ふが、本紙が日本語ページを設けてゐる目的と其の機能に對する誤解から來るとして斯る問題は生ずるのであると考へられる。本紙はもともと英文のみであつたが、約二年前のあの緊急事態からして日本語ページを設けなければならぬことになつたのであり、實際的な必要から外國語ページを繼續してゐるのである。

日本語ページの記事は大體に於て英文ページの飜譯と同じものであり、日本語を讀まぬ讀者も本紙にのつてゐる事の總ては見てゐると考へてよいほどなのである。破壞的なる記事云々といふ點に關しては、吾々自身が斯かる事なきやう充分に注意してゐるばかりでなく、日英兩文ともあらゆる記事は政府の新聞檢閲官に提出し其の認可を得た上で印刷してゐるのである。

本紙の日本語ページは、オンタリオ其他東部カナダへ乘出してゐる二世のために設けてゐるのではない。日本から來た第一世のために主として設けてゐる點を強調しなければならぬ。年の行つた人々の中には、絶ることなき過勞のために英語を學ぶ機會を持たなかつたものもあるであらう。

日本人總移動といふ、あの混亂と不安とルーマーと疑惑の續いた際に於て、本紙の日本語ページは實際に必要だつたのである。今日に於ても、全く變つた新しい狀態への適應、なじんで來た友人や居處からの分離、新しい世界に對する考へや信念を得るため幾多の點よりして、本紙は其の英文と日本文のページ双方を通して其の實際的なる必要を充たすことに努力してゐるのである。

同じやうな必要は、カナダ內に於て發行されてゐる十九の異つた言語による七十五の週刊新聞に於ても見られる。ニューカナデアンも其の一つである。之等の週刊紙の多くはヨーロッパの色々な言語にて印刷されて居り、其の存在の必要性はオタワ政府によつて認められ、國家戰時事業省のナショナリテー・ブランチより社說その他を供給してゐるのである。

外國生れのカナダ人が英語の讀み書きが出來るやうに、早くなればなるだけ、彼等自身のためにもよい」といふことは、理論上では言へる事である。しかし夫れは口で言ふほどにたやすく行ひ得ることではない。それはさておき、ニューカナデアンは、他の外國語新聞と共に、其の最も能力的なるところを發揮して、讀者の間に一層強きカナダ主義を吹き込むことのために努力を續けるであらう。若し「デモクラシー」とか「ファッシズム」とかいふ言葉が、讀者の多くの者にとつてむづかしい事である場合、それを日本語で說明する事により、カナダの夫れに對する眞の目的をハッキリ理解させ得ることもあるであらう。

何れにしても、タイムス・ジャーナル紙の日系二世に對する社說は注意すべきことであつて、東部の新聞が、日系二世のデモクラチックな平靜なる市民權要求に對して同情ある態度を示してくれることに對しては、二世自身としても夫れに相當する資格をそなへるために、全力をつくして勉強しなければならぬのである。時勢に照しての人々が英語を學ぶ事に一段努力しなければならぬことも勿論である。

『新しきカナダ人』のために

セント・トーマス ジョーナル紙社說

「ニューカナデアンが八頁中の半分を日本語で印刷してあるといふことは理解されなければならぬことである。

若しニューカナデアンの讀者が二世をカナダ化して當然の方[illegible]の人々から受容れられるやうにするのであるならば、日本語を『忘れる』ことは彼等自身にとつてもよい事なのである。半分を日本字で印刷してあるのは恐らくは英語を知らぬ年の行つた人々の爲のものであらうと思はれるが、よしんば英語がむづかしいものではあるにしても之を學ばうとせぬのはいけないのである。英語を知らぬ者は日本語のみを讀むのであらうが、其の中には破壞的なものがあるかも知れない。

當局方には仕事を與へられ、よき教育をされてゐる多くの日系人が居る。[illegible]は行はれてゐない。[illegible]『新しきカナダ人』のためにニューカナデアン紙は日本語ページを廢したがよいと思ふ。カナダの[illegible]はカナダに居る日本人が、モウ一つの『フレンチ・ケベック』を作ることを望まないのである。そこではフランス語を話す人々が二百年以上に亙り[illegible]慣例を持續けて國家の一弱點となつてゐるのである。」

家族持の轉住地としては
オンタリオ南部の果樹農園が最も好い

種々な角度から事態を調査した結果を當局が發表

（晩香坡發）東部カナダへの再轉住に關する事態を調査したビー・シー・セキュリテーコミッションの就職斡旋部は『現在のところでは移動日本人再轉住者に對して最もよい仕事口を提供してゐるのは東部カナダの農地であつて、之が主なる（クロである如く）』と發表してゐる。軍需工業の盛りも過ぎて工業に於ける勞働力需要も漸次減少し、同時に都市に於ける色々な就職口も減少傾向をたどるだらうと見られて居るが、今でも工業勞働者を要求してゐるのは北部オンタリオに於けるパルプ產業などの事業體が主たるものであると報告されてゐる。之に反して農地に於ては依然として勞働力は不足を告げて居りキュリテーコミッションへも絶えず人員要求の申込があり、特に果樹園、疏菜園等の多い南部オンタリオの農地に於て然りであるといはれる。今や再轉住する日本人の主要部分はインテリアタウンに居る家族持であるが、都市では生活費が高すぎたり住居が不足してゐたりするところから就職斡旋が困難なるに反して夫れ等の心配のない農地に於て人員が要求されてゐるといふことは寧ろ幸ひとしなければならぬと當局は見てゐる。農地では住居、食料等生活[illegible]がりの子供を持つ家族にとつて求め難なるものが比較的容易に得られるといふ特典もある」とコミッション當局では

「實際に於て南部オンタリオの果樹農園は家族持の行くところとしては最もよい所で、仕事は難ならないといふ程ではなく住居もよいし給料も惡くない」

と報告してゐる。又戰後の不安定な狀態を考慮しても、戰爭の終了と共に要求されるものは人力ではなくて働き口である都市よりも田舍の方が遙に保障を得る機會もあるといふものである。せひとも都市に再轉住したいといふ者も先づ一旦農地に行き其所をステッピングストーンとする方が賢明であると調査報告は述べ

「夏の間に再轉住した家族は東部の氣候に慣れることが出來るし、次の冬季に都市で仕事口を得たい者は其の間に調査することも出來る」

と說明してゐるが、現在都市で就職してゐる者の大部分も此の方法をとつたのである。それと共に一地域に多くの日本人が集結して戰後に於ける多くの問題を惹き起すことを回避するための散在政策と實行する上からも農地への再轉住がよいと當局は考へてゐるのである。東部カナダはまた平原州に於けるよりも家族持に對しては一層よき機會を提供するものであるといはれる。例へば既に南部アルバータ州のシュガービート農地に移住してゐる人々も、既に彼等が行つてゐる地域よりも新しい方面に新天地を見出す方がよいと進言して居る。尤も平原州に移住したいと希望する者に對しては既に二ケ年の經驗を經てゐる移住者は色色の相談に應じ注意と援助を與へる筈である。

一昨年中に東部に再轉住した者は二家族を含んで僅に三十五名で、インテリアタウンで仕事をしてゐた獨身青年が大部分を占めてゐる。

▲オンタリオ州ポート・ドーヴァーの小さな町から五分間で行ける所にある日本人農園で野菜作り一人又は夫婦者を要求である。住居は無料、詳細は左記へ照會せられたし。

K. Kobayashi
Box 146, Port Dover, Ont.

フレザーヴアレーの土地

七百口を歸還軍人のために買收

（晩香坡發）太平洋沿岸から移動した日本人は若し戰後に歸つてくるにしても彼等の生活を全然立て直さなければならぬであらうとビーシー州政府のハート首相は州會に於ける政府の施政方針演說討議に際して述べてゐる。即ち日本人の所有してゐた漁業權は事實上に於て全部が今や白人漁者の手に入り、日本人商店の大方は賣され、フレザーヴアレーの日本人農家の土地の大部分は戰後の歸還兵のために收用されてゐるであらうと發表してゐるのである。

歸還兵定着計畫の地方監督パケット氏もフレザーヴアレーに於て七百口の農地を手に入れたが其大部分は日本人が持つてゐた分であると語つてゐる。此の土地購入は一ケ年前より開始されたのであるが地所はフレザー河南岸で大きな土地は小分して大体十エーカー宛に仕切つてあり、其の大部分はメープルリッヂ地方である。

裁判は四月

財產賣却問題の

（晩香坡發）沿岸の移動日本人財產強制賣却に關する加政府の措置を試訴するエキスチェッカー・コートは四月早々にオタワで開廷されるので移動日本人財產擁護協會の顧問辯護士マクレナン氏は四月一日にオタワに向けて出發する事になつたと發表してゐる。若し政府がまけた場合、既に賣却處分した數百件の財產を日本人持主に返還すべきか否かは右のコートで決定されるのだが、政府側ではスプリームコートに上告することになるだらうといふ。

理想の實現に相應しい指導精神を選び 再定住の達成へ

――『東部カナダに於ける印象』――

清水生

神をもとめて移住した北米の開拓者

戰爭前に、當時相當に名を揚げてゐた統計學者で米遊家ロージャー・バブソンの著書『宗教と實業』を讀んだことがある。その內容は詳しく覺えてないが、其の目論に書かれてゐた寸鐵語は今猶忘れられない。それは左の如きものであつた。

『北米の開拓者は神を求めて移住し、南米の開拓者は黄金を求めて來た。兩大陸間の文化的差異はそこに基因する』

そして其の下に、一目瞭然と兩大陸の文化的差異を統計的に比較してゐた。

問題の綱目に入れば、個々異論も立てられようが、その言はんとする中心眼目に就ては誰でも是認せざるを得ない。即ち、行爲はそれを支配する精神の如何によつて個々異つた結果を齎す、と言ふてゐるのである。例へば、經濟的報酬を第一の動機とする畫家の作品と、單に美術そのものを愛する精神によつて動かされてゐる畫家の作品との間には、其の品質に於て、著しい差を生ずると云ふ事は誰も信ずるに難くない。又たゞ財産だけか目的を主なる動作として結婚した人達と、眞の愛と相互の人格完成を主眼として結婚した人達との間には、後に來る家庭生活、子弟の教育等に至るまで多くの差異があらう事も容易に解し得る。戰時に於ける方針が大切なのは、それが戰爭を有効に導くが爲めのみならず、戰後の世界にまで其の影響を及ぼすからである。

故に、滿足なる再定住を達成するにも、適當なる指導精神を有することが最も大切である。知識、資金、土地、勞力等、皆必要ではあるが、夫らは、夫らを支配する精神の如何によつて惡くもなり善くもなり、又無價にもなり得る。價値にすぎないのである。同じナイフが犬殺しに用ひる人の精神の如何によつて、人命を救ふ事にもなれば、相手を害する事にもなり得るのと同様である。

それを意識しない事もあるが、人間は誰でも必然的に何かの觀念信念或は主義に支配されて居るのである。たゞ問題は多くの場合大衆の觀念が本能的感情や環境によつて色づけられた曖昧なものであつて、他の觀念と相關隔して生活に矛盾を起し、一方で建設する事を他の方面で破壊すると云ふ事になる。さうした內的不統一矛盾狀態では、人格の發達は不可能であり、組織的な事業の發展も成し難いのである。

集團生活に於ても同じ道理である。『總て分れ爭ふ國は亡び、分れ爭ふ町また家は立たず』と、聖書にある如く、國內の個人や團体が一定の精神によつて統一されてゐない國には平和も安定も進歩もあり得ない。現今の世界的動亂も或意味に於て、異つたイデオロギー、或は指導精神の衝突に起因してゐる事を考へるならば、個人的にも、社會的にも、國際的にも、今日最も重要なる問題は、理想の實現に相應しい指導の精神を把握するにあることが判明する。

眞の指導精神は普遍にして永久的眞理でなくてはならない。それは個人にも社會にも適用し、國家內にも國際間にも適用し得るのでなくてはならない。倫理的に正しく、社會的に公平で、理論的に眞實で、全世界を恒久的平和へと導き得るのでなくてはならない。

現在世の中に、多くの人々が、意識的に又無意識のうちに從つてゐる觀念や、現今の世界觀の背景となつてゐる異つた人生哲學を一一研究し、比較する事は、眞の指導精神を論證する爲めに有益なことではあるが、此の程度の論文の範圍內では、それは不可能である。茲にはたゞ私の最も適當と信ずる指導精神を紹介するに止める。然し、之は決して獨斷では無く、多年の體驗と研究し、瞑想し、且つ經驗もして達し得た結論である事だけは附言して置きたい。

『わが父は今に至るまで働き給ふ、我もまた働くなり』と、宣言されたイエスの精神に、眞の指導精神を見出し得ると、私は確信する。昨年東部カナダに旅行中、各地で講演する機會を與へられたが、私は多くの集合で之を主題として話したのであつた。故に其の概要を茲に記錄して十回に亘れる『東部カナダに於ける印象』記を完結したいと思ふのである。

組織宗教は無意識に、又有目的に動く物質的機械體でなく、全智全能にして遍在なし給ふ唯一の神の統治下にある宇宙である、と言ふのが、イエスの根本信念であつた。其の神は人類の父であつて、愛を以て人間を導き、贖ひ更生を通して其の目的を成就なし給ふ創造の神である。故に人生の意義と目的は、父なる神の心を己が心として神と偕に働くにあるのである。『我を遣はし給へる者の御旨を行ひ、その御業を成し遂ぐるは、是わが食物なり』とは、イエスの人生哲學であつた。

イエスは神の存在又は其の主義の問題を論ずる事なく、證法を以て說明されなかつたが、其の信念の下に生活して、其の人格的結果によつて、其の眞理を證されたのである。『その果によりて彼らを知るべし。善き樹は善き果をむすび、惡しき樹は惡しき果をむすぶ』との原理に基き、イエスの如き人格を生み出し得た信念は眞正なものに違ひないのである。爾來其の信念に從つた無數の信徒も、彼等の体驗によつて、其の眞理を證明してゐるのである。

前に述べた基礎的信念から左の如き實際的指導原則を立てる事が出來る。

（一）科學的宇宙觀――宇宙は神の行動場であつて固定したものでなく、法則に應じて絶えず成長發達し得る世界である。此の原則に基いて科學が發達するのであり、社會の改造が行はれるのである。又『世界はわが父の支配下にある』といふ信念は、恐怖心に打克ち、自然を征服する力を與へてくれる。

（二）人格の尊嚴――神は父であるから、人間は皆神の子である。故に神の前に等しく尊い。此の原理は人種的、階級的、其他有らゆる不合理な差別觀念の非を認し、社會に多くの害毒を流す優越、劣等觀念を排して、道德の根本たる自尊心を與へてくれる。此の原理を無視しては、眞の道德的適合は不可能である。

（三）眞の使命觀――個人も民族も決して偶然の存在ではなく、神の目的達成の爲めに必要あつて現存するのである。こゝから勞働及び職業神聖觀が生ずるのであり、眞の民族的使命觀が發するのである。如何なる仕事でも全心全力を盡して爲すといふ、前向に發表したクイーンズ博士研究による成功の秘訣第四の精神もこゝから起る。各民族も、他の民族を犧牲にして己が權威を誇るに非ずして、己が天命を全ふする事によつて、全世界を祝福するのでなければ、永遠的發展は望まれないと云ふ理を知る事になるのである。

（四）人類兄弟主義――吾等しく天父の子供であるから、世界人類は相互に兄弟である。神を愛する者は同時に隣人を愛し、隣人に奉仕せんとせば何事に事へ、神を信に因る者は、凡ての人と協力し共存共榮しなければならない。之は空想ではなく嚴然たる法則である。此の理を無視した爲めに現在の世界的動亂が起つたのであるから、現在の世界の事實は此の原理は犯し難き眞理である事を雄辯に語つてゐるのである。

（五）十字架の勝利――我等は何事を爲すにも、平易な、人氣のある一部分のよい、有利な道のみを選ぶのでなく、如何に困難に見えても神の示す正道を選ぶのである。神の示す正道が自分の意志と異る場合には自己の心を改め、それが多數の人や當局の意志と一致しない場合には不當な批難や迫害を受けなければならない。それが十字架の人間的意義である。然し、神の法則の下に動いてゐるこの宇宙にては不義は一時は勢力があつても必ず亡び、正義は迫害されても終に勝利に歸つ。之は歷史の[illegible]するところである。既に[illegible]の道を歩めば彼の世に[illegible]しいものは何もない。たゞ死も[illegible]、死も永遠の[illegible]て時に[illegible]する事が出來るからである。

以上述べた新[illegible]は先ず[illegible]そして後は何ら疑惑はない。それが信仰となり、己が實際としてもなければならない。さうするには[illegible]を獻身して『我は道なり、眞理なり、生命なり』と證せられた基督に[illegible]ふのが最も有効な方法である。[illegible]身が研究しない場合には[illegible]る信念がある。神學的に、また學式上正しくても、心理的にまた[illegible]生活上正反對であることになる。道は示されてゐる。然し實際は[illegible]ねばならない。道の選擇は自由である。その錯誤は自由にならない。桑港へ向ふ汽車に乗つて、ヘリーファクスに向かうと考へる者は無理である。眞劍は正しい精神を選ばなかつたら、如何に努力しても、無駄として、[illegible]い移民に達する事は[illegible]ある[illegible]。然して、種々なる[illegible]を成せんとして、非常なる努力をなしつゝある東部カナダの邦人諸君、[illegible]神を選び、それによつて[illegible]永遠的成功を遂げられんことを心より祈るものである。（終）

大學の科外講座で勉強中

レイモンドのワイピーエスが冬季を利用して

（レイモンド通信）レイモンドのワイピーエスのグループは此の冬季中、ホーストン牧師指導の下にピーシー大學の科外講座『兒童心理學』を熱心に研究中である。當地方の學校が昨年秋再開された時ドライヴァーが居ないためスクールバスが約一ケ月通はず、グレード・ワンの子供らも四、五哩歩かねばならぬといふ事があつたが佐田種次氏は自家用のボギーを出して同氏近在の子供の通學の送り迎へをしてくれた。寒い日、雪が深い時にも實際によくつとめてくれたのであつたが、あの方面の父母たちはどんなにか感謝したことであらう。尚佐田氏の四女光子さんはグレード九をパスする時に南部アルバータでの第一の成績だつたのでガヴアナー・ゼネラルからメダルを授與された。アルバータに移住してゐる日本人の誇りの一つと言へるであらう。又交換船グリプスホルム號にて國際赤十字を通して日本赤十字から贈られた慰問品はアルバータ在住者に醤油百二十樽、味噌四樽、茶十一箱がコミションの手を通して送り届けられた。（樺山紳）

○

（オンタリオ州ドライデン通信）我我が當地の製材所に就働するやうになつてから早や一ケ月はすぎた。白人も初めて日本人を見るので最初は不思議さうな顔をもつてゐたが段々なれるに從つて親しくなつて來た。我々も彼等と仕事を共にしても少しもおくれをとる事なく、ドン／＼とやつて行くので會社の方でも日本人を信用して其後少しづゝ日本人就働者を増やして目下は次の九名が働いてゐる

須藤東次郎　佐々木實　及川良行　伊藤一作　星崎安雄　田中仁之　濱田博　西村弘　志田孝敏

○

（モントリオール發）最近當市在住の日本人三名が支那人町（ラグーシアター街五〇）のレストランで五弗にのぼる損害を與へたといふので訴へられ裁判所に呼び出され、罪は否定したもの〻十弗の罰金で許され更に書置されることになつてゐるが、斯うしたことを繰返さないやうに特に一般の方々に希望したい。何も態々支那人町まで出かけなくともアプタウン方面でも立派なサーヴイスを受けて支那料理にありつけるのである ――（二世の一人より）

手紙 ＝(一)＝ 知己教へ子に語る

アルバタ州ラコム　佐藤　傳

紙上會談

丁度たんぽぽの種子が風に吹かれて遠く近く散らされたやうに吾が同胞も一昨年來の大嵐のためにカナダ全土に移動するやうになりました。私も當アルバタ州ラコムに移動し種々ながら煙を立てゝゐます。たゞ幸ひなことは各地に散在してゐる知己教へ子が珍らしい手紙や寫眞などを送つてくれることです。それ等の手紙は皆体驗の記録です。なつかしい嬉しいと感ずる以上に心の底に觸れる尊い得がたいものが含んでゐます。この記録を私共だけで讀んでゐるのは惜しい出來るならばその一部分だけでも新聞愛讀になつた人々、教へ子知己達にもお知らせしたいと思つて居りました。偶ゝ昨年暮、編輯月さんからのお便りの端に「何かお便りを載れ」との御仰せがありましたのでかくは「手紙」といふ題で綴り方を作つてみました。

ペンを執つて書いてはゐるのですが頭の中では寧ろ知己教へ子に語るやうな懐かしい氣持がしてゐます。

どうぞ皆様あの晩市バンドラ街の私のうちのパーラーで、またはアレキサンダー街の學校の二階の職員室でまとまりのない佐藤の話を聞くのだといつた氣持でこの一文をお讀み下さい。（一月十二日）

○

「お仕事ですか」

「手紙の整理ですよ。暮から春にかけて、クリスマスカードや年賀状が來てゐるので、その返事を書かうと思つてゐるのですがね」

「鑑谷町山のカードのやうですが返事をお出しになりますか」

「はい折角教へ子や知人が心を籠めて送つて下さるのですからアドレスのわかつてゐるだけは全部出すつもりです」

「あなたの教へ子や知人は大体どんな方に移動しましたか」

「どんな方で……カナダ全部ですよ。おかげでそれ等の人々が次から次へと其の地方の状況や苦辛したことなどを知らせて來ますので大体の動きがボンヤリながらわかるやうです」

感恩の念は 第一世に劣らず

「第二世は恩を知らないなどとの批評もありましたが、如何ですか」

「どうしてどうして、そんなではありませんよ。私の所へ來てゐる手紙の八割位までは教へ子である第二世ですよ。古くは二十五年前に卒業した生徒、もうかれこれ四十歳になりますが、それなども毎年送つて來ます。斯うした移動地にまで。有がたい事です。それから、こんなのもあります。

久しくお便りも頂きませんのでさては御見捨てになつたのではないか知らと少し悲觀して居りました處先達はなつかしい御消息に接し誠に嬉しく存じました。

といふ教へ子の手紙があります。私の手紙を待つて待ちぬいたのでせう。もう一人これも私の返事が遅れたので私のお隣に住む岡村秀夫君に「先生から返事がない何か變つたことでもあつたのではないか」と訊ねて來ました。私の怠慢のため返事が遅れて心配をかけたことを濟まないと思ひました。それから「ニウカナデアン」に先生のアドレスを訊ねました」とか「○○さんに途であつた時先生のお話が出ました」とか「先生の夢を見ましたら次の日に御手紙が着きました」などの便りもあります。之れ程までに恩師をなつかしがつてくれるかと思ふと本當に子供にも感謝したくなります。感恩の念は第一世に劣りませんよ」

インテリアタウンからの手紙

「インテリアタウンからの手紙と東部からの手紙に生活感情の相違が現はれて居りますか」

「さうですね、大分異つて居りますね。ていに或キャンプに働いてゐる一人の教へ子がインテリアタウン視察記を送つて來たのがありますよ。それにはインテリアタウンの雰囲氣は平和でのんきさうに見えましたが何かしら希望のない町のやうでその上所謂浮世のにほひが濃厚に流れてゐるやうです。ですから意氣のある者、覇氣のある者は東部へ雄飛する傾向があるといふことです。

と書いてあります。浮世のにほひとは一寸面白い見方でせう。それから一友人からは

若い者は東部へ移動しますので一日々々淋しくなり私共は取殘されるやうな感がします。春になれば何とかしようと思つてゐます。

といふのもあります。何とか打開策を見つけようと云ふのです。尤もかうした方面ばかりでもありますまい。同じくインテリアタウンの友人から

だん〳〵教育運動も眞剣になつて來ました。生活を豊にする意味の會、藝術協會、俳句會、九重會其の他の會も組織されました。

などの便りもあり、又一俳人からは

山川や初春の光木に草に
峠山の松は初春の陽に映ひて

といふ明るい見方をした便りもあります。

若い先生たち 純で眞剣な態度

「ビーシー州の日本人移動地の教育はどんなものでせう」

「若い第二世の先生達が、誠に熱心に眞剣にやつてゐるやうですよ。六、七割位は私共の教へ子ですが、色々の苦心を通信して來ます。

自分が習つてゐます時は先生のい骨折りなども知らずやんちやをしましたが、斯うして教壇に立つて見ますと先生といふ職が如何に困難で大切であるかといふ事がわかります。食事も忘れて夜遅くまで教案を作つたこともあります。然しかうした私共の努力を認めてくれないで勝手な苦情理由のない不平を持込まれる事があります。こんな時には泣きたくなります」

教育に理解のない父兄、先生達か世の父兄、何處にもあります。併しこれは自分の子供をデスポイルさせるもとですよ。若い先生ですから勿論色々の缺點もありませうがそれを見逃して純な眞剣な態度を認めてやり生かしてやり励ましてやつて頂きたいと思ひますね」

復興のハンマーの音聞ゆ 東部で働く人々の便りを通して

「東部の方からは如何ですか」

「活氣溌剌たる氣分が流れて居りますね。トロントに移動した教へ子からですがね。

急に當地に移動しました。直に豫定のジョッブを得て愉快に過ごして居ります。まだ二週間も經ちませんが週給が〇〇弗によりました。近々その中に呼寄せる積りです。

相當技術を認められて働用を得たものと思はれます。又永い間の研究を生かす仕事に有りつく事が出來て充實した仕事を送つてゐます。先達は白人のレトスクラブから依頼を受けて彫刻に就ての講演をしました。お蔭で思ひの外盛大。聴衆者も大變に喜んでくれました。白人と職場を一つける機會を與へられたことを感謝して居ります。この中に母や妹を呼ぶつもりです。

も。この子なども將來はトロントで活躍しようと意氣込んでゐる一人ですよ。もう一つトロントからの教へ子の便りを讀まして頂きませう。

晩香坡で得た經驗を生かすジョッブについてゐます。先達は某二人を除く一人はファクトリーに働き一人はハイスクールに入學勉強して居ります。近々中に母や妹を呼ぶ豫定です。尾等は此の地でもう一度以前にまさる事業を築き上げたいとの意氣で張り切つてゐます。

そうです。これなどは復興のハンマーの音が聞えるやうで本當に頼もしく思はれますね。東部に居る友人の手紙には

主人も若い人の中に交つてフランス語の夜學校に通つて居ります云々

とありますが、之なども奮闘家の意氣ですね。それから詐欺にかゝつたといふのもあります。又若い教へ子の中には病院の專門看護婦で一方ならぬ好評を博してゐる看護婦もある。之なども嬉しい知らせであります。それから大學の醫科に進學して研究を續けてゐるとの知らせもありました。之なども驚かせ感激させてくれるものです。思ひ出しましたが、東部には多數の若い女性が働いて居ります。殊に一昨年子女中には研究所へ入學する者も出來てをります。堅實な精神を與へられて居るわけです」

嚴冬

チーラーレーキ　森　明星

松が枝に積れる雪の靜風の陽に散り舞ひて花のごと見ゆ

人減せしトラック今し朝霧に吸はれて寒き雪の路往く

巣淨く晴れたる空を仰ぎつゝ去りにし日をば來る日も想ふ

ものなべて凍り果てたる朝まだきわれ起き出でゝ汽車の街を待つ

鋸を挽く音然大に響かせて此の山村の冬深みゆく

吹き暮れし冷き風のふとやみて宵靜かに雪降りて來し

やはらかに雪をまとひしジャッキパイン揺るたびに雪散り落つ

雪しづる音のかそけく聞えきていと靜かなる小春日の村

數々のいさかひありし村人も心を和して初春に生きなん

正論はきたく思へど默聽らく

現世の身けに默し寂さに

大形のスレートにヘイを山と積み馬に曳かせて往くみ山人

家近くカテの雛の囀り啼く聲に犬の遠吠山に響きぬ

○

スローカン　小川　天鼓

在る木もひた默せり今はたゞ春まだ淺きスローカンの町

耳底に時の刻みと音が子等の寢息も強く聞きて消えし

朧化さす冷き湖風におのづから心いらだつことの多かり

貧しくば貧しくさよし貧しさに吾は詩にて生きんと思ふ

馬鈴の音のかすかに聞ゆなり山は吹雪に昏れいそぎつゝ

春寒き霧を破りて流れゆつ名も無き山に夕映のして

異新しき炭山の炭の一片が春の陽につやよく光る

○

スローカン　三　保

深にし雪のこゝそこに
母の乳房にすりよせて
さしのぼる月をながめつゝ
やすらふ息のすや〳〵と
ささやかなる子の寝らしさ
らえんのまゝりか窓の色
眠れよ母のふところに
そろそろいおしむこやささよ
かの子わたよこの母も
うつゝに遠い春がみて
うからは春の子守唄

Eastern Impressions

by Rev. K. Shimizu

An Adequate Guiding Principle

● In this issue Rev. K. Shimizu brings to a close his series of twelve articles on observations and impressions gained in a lengthy tour of Canada east of the Rockies last summer and fall. In his articles, Rev. Shimizu has dealt with the various aspects of the resettlement problem, critically examining employment, social, educational and religious phases, and has pointed out a course to be followed if success is to be won by ourselves in adjusting ourselves to a new life in new homes.

● Many questions both on general and detailed points, however, may have arisen in the minds of readers. Particular problems such as the cost of living, prevailing wage rates, housing and education may be very real worries to prospective relocees. The New Canadian is pleased, therefore, to be able to press an invitation to everyone interested to write in with any questions that may interest or trouble them. In subsequent issues, Rev. Shimizu will attempt to answer them.

Some years ago, I read a book written by Roger W. Babson, a widely known statistician-writer in those days, entitled "Religion and Business." I can not now remember much of its contents, but I can vividly recall a striking epigram, printed on its frontispiece, which read in effect as follows:

"IT DOES MAKE A DIFFERENCE: North America was first settled by people in search of God; South America by those in search of Gold. The results are apparent to-day."

There may be some who will take exception to such a sweeping statement, but no one can dispute the truth of the principle it intends to convey: that the idea, motive or purpose underlying an action does make a difference in its outcome. It is not difficult to see that there will be a very notable difference in the quality of the products, between those wrought by an artist, let us say, who is motivated primarily by the monetary returns they bring, and those created by one who is inspired by a genuine love for artistic workmanship. No thoughtful man, in the choice of his life-partner, will totally ignore the question of whether the mutual attachment is actuated by a real love and a sincere desire for mutual perfection, or by a consideration of some secondary things as wealth, appearance, or social standing; because he knows that those motives will greatly influence the kind of home life which is to follow. And why do intelligent people ask for a definite statement of war-aims? Is it not because they need an adequate purpose in order to make their present efforts, sufferings, costs and sacrifices justifiable and meaningful; and also because they know that the dominant purpose held to-day will largely determine the nature and condition of the post-war world?

For the attainment of satisfactory re-settlement, therefore, we also need to have an adequate guiding principle, philosophy or faith. We require all the available knowledge, but it is not enough. Efforts are indispensable, but they are not sufficient. Economic resources are necessary, but they are not everything. These are after all only the means, by the use of which certain ends can be secured. And the results thus obtained may become good, bad, or indifferent, according to the guiding principle or the spirit which controls these means. A knife in the hand of a kind-hearted surgeon may save many lives; the same knife in the hand of a man controlled by hatred and rage may endanger and destroy many people. In order that our re-settlement may become meaningful; that it may not merely be a historical incident, but an epoch-making event, which may work for a lasting good, not only to the citizens of Japanese origin, but also to the future welfare of whole Canada, we must be guided by a worthy motive, an adequate principle, a true vision.

Whether we are conscious of it or not, we are all being guided by some ideas, beliefs, or principles; that is inescapable. In most cases, however, these ideas are very primitive and unenlightened, largely controlled by instinctive feelings and environmental influences, such as customs, traditions, or group habits. They are not properly directed, controlled and organized. That is why so many people are not consistent in their thinking and actions. What they build one day, they destroy on the next. Under such a condition, the achievement of a unified, effective personality is not possible; nor can any worthy cumulative work be effected.

The same thing is true in the social or group living. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." A nation in which the individuals and groups constituting it are not properly organized under some unifying principle can not have peace, security or progress. It is because the world has been divided under conflicting ideologies that we see the present day world calamity. To the world, as well as to individuals and groups, one of the most important things is to find an adequate guiding principle.

Our guiding principle must be adequate to meet all our real needs. It must not be too narrow, onesided, antiquated, or shortsighted. It must be true at all times, in all places, under all circumstances; in short, it must be universally and eternally true. It must be able to guide the social, as well as the individual actions; international as well as national affairs. It must be morally right, socially just, and intellectually true. It must not only be practical for our everyday living, but also answer the demands of our highest hopes for the future. It must be adequate to lead the world to a lasting peace and a Universal Brotherhood.

Obviously, it is impossible, within the scope of this paper, to discuss one by one, the different principles which are consciously or unconsciously, being followed in the world at the present time. Nor is it even possible to review the principal philosophies of life which are involved in the present war; although I fully realize the importance of doing so, in order that we may arrive at, by the process of elimination, the most adequate principle we are seeking. For the present, I must be content with a brief presentation of what I am convinced to be the most adequate guiding principle, both for the individual and the world. Lest anybody may think that this is a conviction unreasonably dogmatic, I wish to add that I came to this conclusion after many years of earnest search, through readings, studies, meditations, experiments, and sacrifices.

It is my deep conviction that **we have the most adequate guiding principle in the Spirit of Jesus who said; "My Father worketh hitherto, and I work." My friends east of the Rockies will recall that this was the central theme upon which I delivered my messages during my trip last year, at different places where I was granted a privilege of speaking; and I consider it very fitting that I close this series of articles on "Re-location and Re-settlement" by restating it.**

That this world we live in is not a mere mass of things moving without any meaning or purpose, but a Universe governed by One Almighty and All-wise God, was the basic faith upon which Jesus built his life, teaching and work. God is creative, ever working to fulfil through history his holy and good purposes. He is also the Father, who is ever concerned about the welfare of the whole human race as his children. The meaning, purpose and glory of human life, therefore, consists in working with God for the accomplishment of his purposes. "My food is to do the will of him who sent me, and to accomplish his work," was the dominant principle with Jesus.

Jesus did not undertake verbally to prove the existence of God or the truth of his principle. He took them as axiomatic truths, and living on them, demonstrated their soundness by the quality of life he produced. "Ye shall know them by their fruits." The principle which can bring forth a personality like Jesus must be right and true. Since Jesus' days, countless men and women who followed his way of life, verified by their experiences the validity of that principle.

From the fundamental principle stated above, we can deduce the following truths for practical guidance:

I. THE UNIVERSE AS GOD'S FIELD OF WORK. Ours is a world of unitary and universal order, law-abiding and intelligible; not static but living and growing. This truth provides the basis for scientific investigations and inventions, as well as for a persistent re-interpretation, re-orientation, re-construction of all things. The feeling that "this is our Father's world" helps us to overcome fears connected with nature and natural phenomena, greatly facilitating the process of physical adaptation both active and passive.

II. THE SACREDNESS OF HUMAN PERSONALITY. God being the Father, all men are his children, equally valuable before him, because he loves them all. This eliminates all class, race and other arbitrary distinctions, and lays the foundation of true democracy. It condemns both the superiority and inferiority complexes, and provides us with a true sense of reverence, both for ourselves and for others. It helps true social adaptation.

III. THE TRUE MEANING OF VOCATION. The ultimate purpose of life is not pleasure or personal gain, but the creation of values in the service of God. This gives us the idea of "a calling or vocation." Whatever our occupation may be, it becomes meaningful in so far as it serves God's purpose. "All services rank equal with God." The most menial task may be made sacred by performing it for the glory of God; the highest calling may be desecrated by making it serve something less than God's purpose. A passion for excellence springs from this truth.

IV. THE BROTHERHOOD OF MAN. All men being children of one Father, they are all brothers. In order to love God, therefore, we must also love our neighbours. To serve God, we must serve our fellow-men. To work with God, we must also co-operate with all men for the common task of the Kingdom. This is no empty theory. It is written in the very constitution of man, as Stanley Jones has been saying. The present world condition is largely the result of the disregard of this truth, and as such is a clear proof of its reality.

V. THE CROSS THE WAY TO VICTORY. When we work with God, we are not to choose the easy, popular, convenient, or profitable way, but God's way, however difficult it may seem. It is the only way that will work in the end. "The end justifies the means." is a very dangerous doctrine, unless it is supplemented by the truth "the means determine the end." If the will of God does not square with my own, then I have to subdue mine; if it does not meet the approval of the majority or the authorities, then I must suffer unjust criticisms, persecutions or oppressions. That is one meaning of the Cross: following God's will in spite of everything. We do so because, in this law-abiding, rational Universe, only God's way of truth and righteousness will prevail in the end. "If God be for us, who can be against us?" If we are following the true way, God and this Universe will back us up; if we do wrong, the whole world will work against us. In doing God's will, we can banish all fears and worry, for we know we can turn even failures to success, defeat to victory, death to life eternal.

The principle here set forth will have little practical efficacy unless it becomes our own conviction. We must be possessed by it, so that it becomes our inner imperative, guiding and directing us. The best way to effect this result is to surrender ourselves to God, and follow Him who is "the Way, the Truth and the Life."

Unless this self-surrender is genuine, we are liable to fall into one of the worst self-deception or hypocrisy: theologically and ceremonially Christian, but psychologically and in practice pagan.

The Way has been revealed to us. It is ours to choose. We are free to choose the way, but we cannot choose the consequences. We cannot take a train bound for San Francisco and expect to arrive at Halifax. Then, life being as it is, an everchanging process, if we do not choose the best, we are forced to choose something else. It is therefore, with an earnest and sincere prayer that I close this essay, that my friends will choose the true Way, so that their efforts to achieve resettlement, being wrought with much toil, pain and sacrifices, may not end in disappointment, but shall be crowned with a glorious and everlasting success.

To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the
High Way,
And the Low Soul gropes
the Low,
And in between, on the misty
flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low.
And every man decideth
The Way his soul shall go.
—John Oxenham.

On the Loose . . .

By F. A. M.

Maresy dotes and dosy dotes and liddlamsy divy . . .

(Ahem) MAY I BE YOUR VALENTINE?? Okay, don't get excited—I'm just getting into the Feb. 14th mood, that's all—ah yes, Valentine's Day and 'tis Leap Year to match which means maybe that the she-wolves will be sending all available and eligible males endearing cards with the usual gooey sentiments.

Going back to mine own "short-pants" public school days, I remember when we used to have a big "post office" in the classroom near Valentine season. It was a big box covered with red hearts and lacey decorations with a letter slot in the side—and on the schoolday nearest the Day the box was opened and the Valentines delivered.

I got a nickel—probably didn't buy a horseshoe sucker with it—and buying a very fancy card at the corner store—I addressed it to the girl that I had a secret passion for—a haughty blonde by the name of [illegible] or something—I purposely disguised my printing so that she wouldn't be able to tell who the sender was—

And when on the 14th I didn't receive any other except the one that Teacher made for each one in the class, I gloried in the tortured feeling of unrequited love—I was all of seven years then—

Maresy dotes and dosy dotes and . . .

Then I recall the grade three teacher—funny at that stage of my life I must have had a taste for blondes because she was one too—gee, I thought she was wunnerful . . .

At Valentine time I put in one for Teacher and how I swelled with happiness and looked as red as a lobster when she thanked me in front of the whole class—ahh yes—

Maresy dotes and dosy dotes . . .

To abruptly change the subject from reminiscing about past Valentines—it's funny but each evacuation town seems to have its own standard style of dancing, isn't it? New Denver seems to be the acknowledged center of high, wide and handsome jitterbugging, Slocan, a modified version of same, Tashme tends to smooth stuff although the younger generation—the high school crowd seem to like to kick around. Kaslo is a town that goes mostly for smooth stuff although recently a revival of the shag (and the conga) has been hitting local hops—

Maresy dotes and dosy . . .

For the accomplished, jiving with a solid beat and intricate steps and breaks is nice but for the rest and most of us it seems that we are restricted to the show or slow or medium speed fox trot —which aint bad—

But isn't it swell to see a real smooth waltzer go to town— I hear that in these here ghost towns you don't waltz—this modern age—and me a jazz addict too—

Now don't get me wrong—I'm not abandoning the cause of Duke Ellington and dixielanding and jam sessions for Wayne King and Guy Lombardo's "Auld Lang Syne"—but heck you have to admit that such stuff is okay at certain times—

Like when you come to a mild April night — I'm just looking ahead—the man in the moon and a million twinkling stars are smiling at you—you have your favorite [illegible] at your side—of [illegible] or [illegible], must be that this mild spell has got me down with an attack of spring fever—what with the proximity of Feb. 14, as I've said before—I suppose it's to be expected—and besides—

Maresy dotes and dosy dotes and liddlamsy divy—a kiddledivy too, wouldn't you?

SUGGESTIONS FOR GOODWILL

(An Editorial from the "Kootenaian", Kaslo, B. C.)

One of the commonest criticisms one hears of our evacuated Japanese Canadians is the common practise of groups of Japanese children on the streets of our interior towns, chattering away in their own language. This habit is of course natural, and is condoned among the older Japanese who were born in Japan. But the spectacle of boys and girls from ten to fifteen years of age, emerging from a school where they are studying the English language, bursting into a foreign and enemy tongue, is a constant affront even to the best friends of the Japanese people here in Canada.

We believe there are scores of Japanese themselves who agree with us that this practise should be discontinued, and indeed banned, not so much for the offence to Canadian citizens, but because these boys and girls are being prepared to be citizens themselves of the land of their birth and adoption. And surely the first requisite is for them to adopt and use exclusively, the English language on the streets.

We believe a liaison committee, composed of equal number of Canadians and Japanese, would be a splendid thing to have functioning in every evacuee centre. Such a committee could discuss this problem, and many others which will have to be met by our Japanese residents before they can expect to be received into citizenship. Still more difficult days lay ahead for them, and in these evacuee towns, and wherever they are, they should realize that they are on trail everyday for post-war consideration.

Such a committee could see that this matter of speaking English on the streets was undertaken through the teachers, as well as through the Japanese parents. It will entail a little firmness, but we think that the ultimate results would result by the benefit of every young Japanese who wishes to become a permanent citizen of Canada.

Round the Interior Towns . . .

Donations Asked For San Library

Kaslo Red Cross Ask For Japanese Members

KASLO, B. C. — The Kaslo Red Cross Chapter under the leadership of convenor Mrs. Webster are making quilts and local Japanese ladies are regularly assisting in this project on Thursday afternoons and nights. Since pieces of cloth for the quilts are scarce anyone in possession of suitable cloth (size does not matter) is asked to bring them to the Webster store or to the homes of Mrs. Shimotakahara or Mrs. Fujita.

Mrs. Rose, president of the chapter, hopes that many other Kaslo Japanese ladies will join in the work of this organization.

NEW DENVER, B. C.—An appeal for books of any kind, in English or Japanese, is being made by the New Denver Sanitarium Staff. The Staff plans to relieve the boredom of the hundred-odd patients' existence by the means of a library to which they might have access; a letter voicing the appeal is reprinted in full below.

With the money left over from the Christmas Cheer Fund, the Sanatorium Staff is planning to build a library. Endorsed as being of recreational and therapeutic value, the project is being eagerly awaited by the patients. But the greatest handicap which the proposed project faces is the lack of books in the Japanese language; a great many of the patients being elderly.

To supply their needs, the generous consideration of the public is begged. There must be many old Japanese novels or magazines in the ghost towns which can be enjoyed by the San inmates. Books which only need a new cover or a strengthened binding can be quickly and simply repaired and will thoroughly delight the patients whose pleasures are limited. Moreover, there may be some private libraries under the care of the Custodian which may be made available; the best volumes are not asked for, but only those which can be given away.

If interested individuals will write to the San Library staff, their letters will receive prompt attention and any books, a grateful reception.

Needless to say, books and magazines in English are very welcome. In this regard, the staff thanks Mrs. Frank Ohtake, Montreal, for her Christmas present of a subscription to the "Reader's Digest", and Mr. Morgan, New Denver, for his gift of "MacLean's" magazine. They, together with complimentary copies of the New Canadian, have an honoured place on the shelves of our new Patients' Library.

Belated but heartfelt thanks is tendered to the Kaslo community for their donation of $22.50. This sum will be used for the above project.

Manitoba Gals Hold Leap Year Frolick ! ! !

Come on, girls, remember Leap Year comes but once in four; so get your tickets for the Manitoba Leap Year Dance sponsored by the girls branch of the Manitoba Nisei Association, before the limited supply is gone!!

Statistics are: Date—Friday February 25; Time—7:30 p.m.; Place—Peggy's, 943 Portage Ave., Winnipeg.

Boys who have received invitations for this gala coed affair and are unable to attend are asked to return their invitations promptly to 17 Edmonton Ave.

Tickets are available from Molly Eto or Kiku Fujii. You'll be sorry if you miss this golden opportunity to make a hit with that certain young man !!

Manabu Doi Elected 1944 LCS Student Council Prexy

By John Tokiwa

January the twenty-eight featured another busy day in the history of Lemon Creek School. For the third time since school was initiated, an election for the executive members of the Student Council took place.

Directly after the assembly during which campaign speeches were made by the candidates, the students went to their assigned balloting rooms to vote. Final election results were as follows: President, Manabu Doi; Vice-President, Ryusuke Shibata; Secretary-Treasurer, Aiko Shimoda; Girls' Head Prefect, Satori Omoto; Boys' Head Prefect, Kazuyuki Ide.

An installation ceremony was held a week later. The newly elected members made their "Thank You" speeches as the retiring president Kunio Suyama introduced the officers. The retiring president also thanked the students for their fine co-operation during his term in office which proved to be very successful. We hope that our new executive will also receive all the co-operation of the students to make their task a pleasant one, too.

Personals

ONO - MAEDA

The first Toronto wedding of the New Year occurred on Jan. 23, when Mitsuko, the only daughter of Mr. and Mrs. Gisaburo Maeda, formerly of Greenwood, became the bride of Mr. Tatsuo Ono, third son of Mr. Mr. Tsunezo Ono, also formerly of Greenwood. The ceremony was held at the Church of All Nations.

KOYAMA - HAMADE

Lemon Creek was the scene as Miss Kiyoko Hamade was wedded to Mr. Toshisada Koyama on Feb. 5, at the Lemon Creek Buddhist Church, Rev. D. Katatsu officiated. Mr. and Mrs. S. Shimomura and Mr. and Mrs. H. Shibata were baishakunins for the happy event.

* * *

WE HAVE A NEW BABY ! !

Born to Mr. and Mrs. Harry T. Suga (nee Wilma Fumiyo Tanabe) at St. Boniface Hospital, Winnipeg, Man., Jan. 10, a son, Andrew Shigemi, 13 ounces. Both mother and son are reported to be doing well.

Born to Mr. and Mrs. Miyozo Ariza, St. Pierre, Man., at the Grace Hospital, Winnipeg, Man., on Jan. 19, a daughter, Louise Masami.

* * *

THANKS . . .

Mr. Taira Kato thanks the students and teachers of Riverside and Pine Crescent schools, and his friends for their farewell parties and gifts. His new address is 23 Grange Road, Toronto 2B, Ont.

PAGING . . .

The whereabouts of Mr. SUYEJORO TAKAMOTO (Kumamoto) are wanted by Mr. EIJI TASHIRO of Diamond City, Alta.

*

The New Canadian gratefully acknowledges the donation of Mrs. Y. Hirano of Slocan, B. C., in commemoration of her son's marriage and of Mr. Harry T. Suga of Winnipeg, Man. on the occasion of the birth of a son.

Rev. K. SHIMIZU wishes to notify his friends of the change in his P. O. Box number from Box 495 to P. O. Box 507, Kaslo, B. C.

The New Canadian gratefully acknowledges the generous donation of Mr. H. Shigeyoshi, Kelowna, B. C.

The donation of $13.50 from the treasury of the Summerland Nisei Club to the New Canadian is gratefully acknowledged. Reports President Minoru Kita, "since the beginning of the war the Club has refrained from much activity, therefore we have decided to donate what small amount left in the treasury."

KYPA Executive Named

KASLO, B. C.—Hydes Onotera was re-elected president of the Kaslo Young Peoples' Association at the annual general meeting held Feb. 3, at the Drill Hall.

The full slate of the K. Y. P. A. executive elected from the floor, is as follows:

Hydes Onotera, president; Shizuo Matsuba, vice-president; Molly Fujita, recording secretary; Sue Matsugu, corresponding secretary; Katy Maruyama, treasurer; Dr. Edward C. Banno, Tom Shoyama, and Ken Katsukake, advisory members.

Sam Kai, Lefty Nakamura, Shig Suyama, Naomi Tanaka, Tsugie Hashimoto, social convenors; Shizu Kaseda, Joe Miyazaki, publicity committee, and Betty Shinohara, Junji Sato and Ayako Atagi, educational convenors.

Pioneer Japanese Dies

KASLO, B. C.—Mrs. Waka Yoshida, one of the oldest Japanese in Canada, passed away Saturday Feb. [illegible] at [illegible] in Kaslo after an illness of [illegible] months. She was [illegible] years of age.

One of the pioneer Japanese [illegible] [illegible] immigrated here [illegible] years ago to make her home in Steveston. The deceased is survived by a son, Mr. Kuniada Yoshida of Kaslo; four grandchildren, Mrs. Yoshio Kanea and Mrs. Zenichiro Tsuji of Kaslo; two grandsons in Ontario, and nine great-grandchildren.

Final rites were held Feb. 8 at the Kaslo St. Andrew's United Church, with Rev. K. Shimizu in charge.

Tashme Heads January Relocee List

For the first time the Tashme centre provided the largest number of people moving eastward from all centres in the monthly totals. The group consisted almost exclusively of young single men who were originally tabbed for compulsory transfers by National Selective Service, but were later given the opportunity to move voluntarily to locations of their own choice. Several were school teachers. Toronto took the spotlight as the favorite destination, followed by Montreal. Family groups included the Matsumoto family from Lemon Creek and the Maikawa family from Blind Bay.

The detailed list follows:

To TORONTO: Tashme — Yoshio Watanabe, Roy Hitoshi Shin, Mikio Nakamura, Isamu Mitobe, Noble Hori, Ken Hori, Minoru Hatashita, Tamio Kamino, Kazuo Kato, Miyoko Kadoguchi; Lemon Creek—Kimiye Hayashi and Irene, Tsuyako Matsumoto, Arthur and Tommy; Blind Bay—Kazuyoshi (Mickey), Maikawa, Kiyoko Maikawa, Sadako and Akiko.

To TORONTO: Teiso Uyeno, Kaslo; Mikio Mori, Toshiko Nakashiba, Sandon; Murashi Aihoshi, Naotaka Aihoshi, New Denver; Taira Kato, Slocan.

To MONTREAL: Takeru Furuya, Hiroshi Okuda, Akio Nishimoto, Tashme; Fuyuko Shinya, Slocan; Masao Nakagawa, Sandon; Toshikazu Kitamura.

To Schreiber, Toyoshi Ikeda, Tashme; to Islington, Katsuyoshi Suzuki, Slocan; to Brantford, Yaeko Fujino, Tashme; to Hamilton, Masayuki Saito, Tashme.

MAS ISOSHIMA KNOCKS OVER THE PINS AS LONDON TRUNDLERS COMPETE

LONDON, Ont.—Further reports from the London Nisei bowling front show that the Hyman Leather Company league season more than half over finds the Bluebirds sparked by point-getter Mas Isoshima in the lead with the Maroons a not too close runner-up.

The Big Five in the average ratings: Mas Isoshima 223; Jack Fowler 217; Tak Wakabayashi, 209; Charles Shimizu, 202; and Tak Takemura, 195.

The standing:

	GW	GL
Bluebirds	37	14
Maroons	25	26
Wildcats	21	30
Polka Dots	19	32

HELP WANTED

● ALBERT H. TANAKA, care of Mr. L. Batley, R. R. No. 1, Oyama, B. C., informs us that there is a farming position open for a family in his neighbourhood. The work is farm labour—"truck growing" with 10 15 acres of potatoes, cabbages, carrots, onions, etc.

The wage will be 40c per hour with farming experience with someone who can handle tractor or horses would be most suitable. There are many families in the district, and although the town is just a small place with two general stores and a post office, it is only a mile from the farm to a school which allows evacuees.

Anyone interested is asked to write to Mr. Tanaka immediately for further information.

● Mr. DON FRY, PORT DOVER, Ont., requires a Japanese couple or Man to work on a small vegetable farm. Experienced hand wanted. Housing accomodation free. The farm is five minutes walk from the town.

Applicants are asked to contact Mr. Fry, in care of K. Kobayashi, Box 535, Port Dover, Ont. and state wages expected.

"RELOCATION" (Continued from Page 1)

number of evacuees in rural districts is much less than in the big cities.

Placement officers believe too that farm settlement will carry out more effectively the dispersal program and will help to prevent the same concentration of evacuees in a few areas which gave rise to many problems in pre-war years.

Eastern Canada is also described as offering better opportunities for families than the prairies. In Southern Alberta, for instance, evacuees who have already established themselves on sugar beet farms, urge that prospective relocees seek new locations rather than to swamp those already settled.

Families interested in moving to the prairies, however, are urged to contact Japanese friends already there for assistance and advice.

The list of relocees moving eastward during January records a new low total, comprising 35 in all. Only two family groups are listed, the balance consisting of young single men who up to the present have been employed in various capacities in the interior towns.

Sgt. Ben Kuroki — In The News

DFC Winner Barred From Radio Show

Sgt. Ben Kuroki, Japanese American war hero, who is back in the United States after a 30 bombing missions in Europe and North Africa was the source of much publicity this week.

High point of the headlines about the Liberator rear gunner was the refusal of the National Broadcasting Company to sanction his appearance on the Philip Morris-sponsored Ginny Simms program on Tuesday, Jan. 25. This program regularly has three servicemen as guests who tell of their experiences on the battlefronts of the world and on that date, "spot" announcements over the network announced Kuroki's appearance on the broadcast from Hollywood that night.

When the program was broadcast, only two of the usual three soldiers were on [illegible] and Mistress of Ceremonies [illegible] "a [illegible] veteran of the European [illegible] and the [illegible] of the Distinguished Flying Cross and Air Medal with four clusters" was to have appeared on the program but certain "conditions" prevented his appearance.

Said Miss Simms: "I hope to make up for it in the near future."

Said an NBC spokesman in evidence: "The whole Japanese American question is highly controversial."

The Pacific Citizen editorially protested against the discriminatory action and declared:

"Executives of the National Broadcasting Company this week bowed before prejudice and bigotry when they barred the appearance of an American war veteran on a popular radio program on the grounds that the Japanese ancestry of this soldier made his appearance "questionable" on a program originating from the west coast.

"This un-American act of west coast NBC executives should not go unchallenged."

The Associated Press spread the story of Ben Kuroki over the pages of many newspapers in United States and Canada (The Lethbridge Herald [illegible]). His participation in [illegible] and his winning of the D. F. C. [illegible] recounted in the [illegible] which details the story of Ben Kuroki [illegible] to become "accepted" [illegible] outfit.

[illegible] in its February [illegible] almost a page to [illegible] Nisei soldier with a [illegible]. In the [illegible] "Nazy" [illegible] Kuroki's [illegible] among his fellow [illegible].

Said [illegible] (Kuroki) has earned his [illegible]. Sgt. Kuroki is at present resting at the Santa Monica Air Forces redistribution center. Few men can ever have gone through more plain hell trying to find a place in the special hell of battle."

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Utena Face Powder	.50	[illegible]
Utena Vanishing Cream	.25	.19
Utena Vanishing Cream	.45	.39
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